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## Phonology

### Consonants

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<th>Alveolar</th>
<th>Palatal</th>
<th>Velar</th>
</tr>
</thead>
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<tr>
<td>Nasal Stops</td>
<td>/m/</td>
<td>/n/</td>
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<td>/ŋ/</td>
<td></td>
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<tr>
<td>Oral Stops, Voiceless</td>
<td>/p/</td>
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<td>Oral Stops, Voiced</td>
<td>/b/</td>
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<td>Fricatives, Voiceless</td>
<td></td>
<td>/s/</td>
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<td>/h/</td>
</tr>
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<td>Fricatives, Voiced</td>
<td>/v/</td>
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<tr>
<td>Rhotics</td>
<td></td>
<td></td>
<td></td>
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<td>/r/</td>
</tr>
<tr>
<td>Laterals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>/l/</td>
</tr>
<tr>
<td>Glides</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>/y/</td>
</tr>
</tbody>
</table>

All of the consonants can occur initially and medially. Only /n/ and /s/ can occur finally. Consonant clusters allowed medially are /mb/, /nd/, and /ŋg/.

Partial reduplication of a word results in dissimilation, usually with a reduction of the second consonant from voiceless stops and fricatives /ptks/ to voiced stops /bdgz/. Other dissimilation patterns are: /d/ -> /ɾ/, /ɾ/ -> /d/, /l/->/y/, /y/-> /l/, and /m/ and /ŋ/ -> /n/. Full reduplication does not involve dissimilation.

### Vowels

There are five vowels: /ieaou/. These can also be long. Long vowels occur in stressed syllables: either the first syllable of a two or three syllable word. Words can have only one long vowel. Single syllable words will have a long vowel. Partial and full reduplication shortens long vowels. Extended pronouns have only short vowels. Not all stressed syllables will have a long vowel.

### Syllable Structure and Stress

Syllables are generally (C)V, with occasional CVC if the final C is /n/ or /s/. (C) VCCV is allowed with the medial CC being either /mb/, /nd/, or /ŋg/.

Stress is on the first syllable and then every other syllable. It is never on the final
syllable. Single syllable words are always stressed.

**Particles**

Particles are grammatical words that do not follow the phonological rules. They are usually single-syllable with a short, unstressed vowel, and so have to glom onto the end of the preceding word. The primary predicates of this language are all particles.

**Correspondences with Kēlen**

Kēlen voiceless stops /ptk/ remain voiceless stops. Fricatives /s/ stays /s/. Kēlen /c/ becomes /k/, /ki/ if at the end of a word. Kēlen /w/ becomes /v/; /p/ becomes /d/; /x/ becomes /z/, /zi/ if at the end of a word; /j/ becomes /y/, /hi/ if at the end of a word; /h/ becomes /g/ initially, stays /h/ otherwise. Of the nasals, double nasals become single nasals, and then /mnŋ/ stay /mnŋ/, while /n/ becomes /ŋ/, /ñi/ at the end of a word. /l/ stays /l/; /λ/ becomes /y/, /li/ at the end of a word; /r/ stays /r/, and /rj/ becomes /ri/. The vowels stay the same, but the diphthongs /aeC/ becomes /aCi/ and /aoC/ becomes /aCu/. If there is no final consonant, then /ae/ becomes /aya/ and /ao/ becomes /ava/. /ieC/ becomes /iCi/ and /ie/ becomes /iyi/.
Grammar

The central idea in the grammar is motion. Clauses are built around a noun in motion (the subject) and everything else is marked in relation to the subject.

Word order can be free, but phrases are kept together. Generally the motion particle phrase comes last. It always comes last in a relative clause or a nominalized clause. And, adverbs and time words tend to occur first or just before or just after the motion phrase.

The particles do all the work of relating nouns to each other.

Motion Particles

There are twelve particles that attach to the end of the noun phrase in motion to convey the type of motion and type of noun. These are: ŋi MOVE, se STAY, ra GO, no COME, lo UP, ta DOWN, me INTO, vi OUT, ka TOUCH, ki BY, pe FAIL, and vu NOT.

MOVE or ŋi marks motion in place, or internal motion (moving one’s limbs, breathing, etc.). It is also used to mark identity, attribution, and location of an animate nouns.

STAY or se marks inherent non-motion and cessation of other types of motion. It is used to mark identity, attribution, and location of inanimate nouns. It’s use as an imperative means “stop!”

GO or ra marks motion along a path or in a single direction. Motion is away from the speaker or the deictic center of the clause.

COME or no is the equivalent of GO, but the motion is towards from the speaker or the deictic center of the clause.

UP or lo and DOWN of ta are also equivalents of GO, with the deictic center being
the ground. In addition, UP and DOWN also can convey MORE or LESS of an attribute.

INTO or me marks inward motion, usually by light, sound, air, water, fire, or some sort of mass substance. It is also used for things that are made and for mental states that originate internally.

OUT or vi marks outwards motion, usually by light, sound, air, water, fire, or some sort of mass substance.

TOUCH or ka marks motion with impact or touching. When used with =za it can convey physical possession.

BY or ki marks motion passing by a location or leaving behind a location. This can also negate the possession use of ka.

FAIL or pe marks a lack of motion or a failure to move. This negates most of the other motion particles, at least in some contexts.

NOT or vu negates se.

Motion particles can be followed by one of three optional aspect particles: yi for continued motion, na for the starting of motion, and to for the stopping of motion. They can also then have two optional future particles added: hi for potential future and zi certain or intended future.

Motion particle phrases can be nominalized by adding va to the end of the phrase.

Other Particles

Other particles mark the other noun phrases in the clause. These can mark a motion phrase once the motion phrase has been nominalized.

s marks location at, on, in, onto, into. It marks attributes, group membership, stance, and configuration. s implies that the motion is complete, that is that the
subject has finished moving and arrived at a destination marked by s.

**za** marks a path along which a subject is moving. It is also used to mark any position that involves elongation, such as fingers around a grasped object, and thus marks objects held or grasped, and the subject of speech (about).

**du** marks a destination that has not been reached, and so conveys motion towards a goal, a direction, the end of a sequence, an attribute just acquired or about to be acquired, as well as an audience for speech and a stimulus actively perceived.

**ma** conveys the notion of through something. It can also convey a past habitual in some contexts.

**nen** is a very general comitative and instrumental with, used in place of **ho** or when **ma** is not quite right.

**ko** marks location form, a source of motion, a beginning of a sequence, the source or substance something is made from, the stimulus of mental activity, a standard of comparison, the whole that something is part of, and sometimes as an instrumental.

**ya** marks a rational animate cause of motion.

**ho** used to mark instruments. Various body parts have forms that are fused with **ho** and are used adverbially.

The following two particles can mark noun phrases or clauses. Motion phrases do not have to be nominalized before marked. They are **tu**, which marks an intention or an intended result or beneficiary, and **da** which can mark any result, so generally marks unintended results.

**Nouns**

Since motion is the central idea of the grammar, nouns are divided into groups based on ability to move (animacy) and volition.
• Things that move of their own volition..
• Things that move, but without perceived volition.
• Things that only move when made to do so by an outside entity or force

Group A includes people and deities. These are the rational animates. Group B includes animals, and certain celestial phenomena. B also includes the wind, flowing water, wildfires, sound, and light. These are all animate, though not rational. And C includes still air, still water, campfires, earth, most landscape items, plants, body parts, objects, and everything else. These are the inanimates.

Since nouns are not marked in any way, membership in the various classes is determined by pronoun usage and which motion particles are used to denote an attribute of the noun, and which source particles can be used.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Rational Animate</th>
<th>Animate</th>
<th>Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>sā</td>
<td></td>
<td>ī</td>
<td>hā</td>
</tr>
<tr>
<td>ŋē</td>
<td></td>
<td>ŋē</td>
<td>zō</td>
</tr>
<tr>
<td>ŋi</td>
<td></td>
<td>ŋi</td>
<td>se</td>
</tr>
<tr>
<td>ya</td>
<td></td>
<td>ko</td>
<td>ko</td>
</tr>
</tbody>
</table>

### Pronouns

First, a quick list:

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
<th>Extended Singular</th>
<th>Extended Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (FIRST PERSON SINGULAR AND EXCLUSIVE)</td>
<td>lī</td>
<td>kē</td>
<td>liye</td>
<td>keye</td>
</tr>
<tr>
<td>1+2 (1+2 DUAL AND FIRST PERSON INCLUSIVE)</td>
<td>ŋī</td>
<td>mī</td>
<td>ŋiyē</td>
<td>miye</td>
</tr>
<tr>
<td>2 (SECOND PERSON)</td>
<td>dī</td>
<td>ŋā</td>
<td>diri</td>
<td>ŋari</td>
</tr>
<tr>
<td>3 RATIONAL ANIMATE, VOLITIONAL</td>
<td>sā</td>
<td>nā</td>
<td>sama</td>
<td>nama</td>
</tr>
<tr>
<td>3 OTHER ANIMATE, 123 NON-VOLITIONAL</td>
<td>ī</td>
<td>yā</td>
<td>imba</td>
<td>yama</td>
</tr>
<tr>
<td>3 INANIMATE</td>
<td>hā</td>
<td>ē</td>
<td>hada</td>
<td>yeda</td>
</tr>
<tr>
<td>RELATIVE CLAUSE COMMON ARGUMENT ANIMATE</td>
<td>ŋē</td>
<td>mā</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>RELATIVE CLAUSE COMMON ARGUMENT INANIMATE</td>
<td>zō</td>
<td>zā</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Number is obligatory only in pronouns and rational animate nouns. All other nouns are neutral in regards to number and can be read as either singular or
plural. That said, nouns that appear to be partially or fully reduplicated will take plural pronoun agreement. Number can also be specified by adding a quantifier to the noun phrase.

Singular refers to a single entity, and plural to more than one entity. The exception is the dual pronoun ŋiyuye, which acts like a singular even though it refers to two. Where this matters is with relative clause common arguments, use ŋē, and with marking non-volitional action or with imperative mood, use ī.

First and second person are straightforward. Third person is broken up into three classes: rational animates, other animates, and inanimates. Rational animates can use the other animate marking for non-volitional actions. For example:

1. tōro=tu kīdi=s lī =ka
   stop=INT rock=LOC 1SG=TOUCH
   I stopped on a rock (volitional, I planned to stop here.)

2. tōro=da kīdi=s liye ī =ka
   stop=RES rock=LOC 1SG 3ANsg.NV=TOUCH
   I stopped on a rock (non-volitional, I tripped or something.)

And of course, non-rational animates use that marking by default.

3. pēzi=du tūvu ī =ŋi
   away=TO bird 3ANsg.NV=MOVE
   The bird flew away.

Imperative mood uses the other animate pronouns without an explicit subject.

4. aŋani tōno=za ī =ra
   middle path=PATH 3ANsg.NV=GO
   Take the middle path.

Rational animate nouns have plural marking, and so trigger use of the plural pronouns. Other animate nouns do not, so which pronoun to use depends on the context. With inanimate nouns, again, which pronoun to use depends on context.
But, some inanimate nouns are or appear to be partially or fully reduplicated. These always use plural pronouns, even when the subject seems to be singular.

The singular and plural pronouns are used to attach to motion particles and for possession, with or without =pa. Extended forms are used for standalone pronouns and to attach to any other type of particle.

The relative clause common argument pronouns are used only within relative clauses. Use the animate one for all animates, rational or otherwise, and the inanimate one for inanimates.

Additionally, there are a set of indefinite pronouns:

<table>
<thead>
<tr>
<th>PEOPLE</th>
<th>THINGS</th>
<th>LOCATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALL, EVERY</td>
<td>tenenda</td>
<td>tenetene</td>
</tr>
<tr>
<td>NONE, NO-</td>
<td>venenda</td>
<td>venevene</td>
</tr>
<tr>
<td>SOME, ANY, WH?</td>
<td>ηeda</td>
<td>zoda</td>
</tr>
</tbody>
</table>

**Adjectives and Quantifiers**

Adjectives precede the noun they modify. Basic, non-derived adjectives can be partially reduplicated to indicate intensity or continuation of a process. A noun phrase can consist solely of an adjective.

Quantifiers act like adjectives in that they precede the noun. Quantifiers convey number, but are not used for counting! Some quantifiers also modify adjectives.

**Adverbs, Conjunctions, and Interjections**

Adverbs go near the motion particle phrase. Conjunctions go at the head of the clause. Interjections go anywhere.
Expressing...

Identity, Attribution, and Location

If animate, use ŋi for the subject and s for the identity, attribute, or location. For inanimate nouns, use se with s.

5. lāsa =s sā =ŋi
   chief=LOC 3ANsg=MOVE

   She is a chief.

6. sīŋi=s sā =ŋi
   tall=LOC 3ANsg=MOVE

   She is tall.

7. senete=s dō hā =se
   senete=LOC this 3INsg=STAY

   This is a senete (tree).

8. sīŋi=s pōmo hā =se
   tall=LOC stick 3INsg=STAY

   The stick is tall.

Acquiring an attribute, for any animate noun, use lo. For inanimate nouns, use =se=na.

9. sīŋi=s sā =lo
   tall=LOC 3ANsg=UP

   She became tall.

Losing an attribute, again for any animate noun, use ta. For inanimate nouns, use =se=to.

10. sīŋi=s sā =ta
    tall=LOC 3ANsg=DOWN

    She is no longer tall.
For inexact identity, or seeming, (like, as), use =du.

11. Pān =ya iŋisiŋi sizini =ko zō =me
   Pān =CAUS different-sized reed =FROM INsg =INTO]RC
   niṣizi zimiviva =du dō =se
   hand-made pipe] =TO this =STAY

These are like the pipes Pan made from different-sized reeds.

**Possession**

Most possession uses the pattern: possessor=pa possessed. Body part possession, on the other hand, uses possessor possessed. If the possessor is a pronoun, use the same form as would attach to a motion particle. Kinship possession uses ko for some relations.

12. lī sōno
    1SG head
    my head

13. mēde sōno
    tree top
    the top of the tree

14. lī =pa mēde
    1SG=POSS tree
    my tree (that I claimed, for reasons)

15. sōvo =ko kōro
    father=FROM son
    the father’s son

16. kōro=ko sōvo
    son =FROM father
    the son’s father

Outside of a noun phrase, one can indicate possession of an object with ka and za. And non-possession with ki and za.
17. pōmo =za sā =ka
   stick=PATH 3RAsg=TOUCH
_She has a stick._

18. pōmo =za sā =ki
   stick=PATH 3RAsg=BY
_She doesn’t have a stick._

**Tense and Time**

Tense marking is more or less future vs non-future, with non-future unmarked, and future marked with =zi for more certain, and =hi for less certain. Distinguishing between past and present is done with nouns and adverbs marking time periods. Some of the time words for past periods have fused with expressions of evidentiality and have two forms, with one for past periods that the speaker personally witnessed.

Time words are treated as nouns if they reference periods of time and durations, and as adverbs if they reference frequency. Additionally there are a few conjunctions for setting time in a clause: before, after, long ago. These conjunctions are noun phrases that have stopped being analysable as noun phrases.

**Commands, Suggestions, and Obligation**

Grammatical imperatives use the third person pronouns generally used by non-rational animate nouns. Use of these pronouns with a rational animate noun implies non-volitionality, and by giving someone a direct command, you are removing their volition and substituting your own. So, one should only use formal imperatives or commands with people who are related to you AND younger than you.

Grammatical imperatives are most often used with _ra, no, and se._
19. ī  =ra  
   3ANsg.NV=GO

Go!

20. ī  =no  
   3ANsg.NV=COME

Come!

21. ī  =se  
   3ANsg.NV=STAY

Stay! or Stop!

Use the plural pronoun yā if commanding multiple people.

Since this imperative is inherently impolite, speakers often use suggestions made with hi instead.

22. dī  =ra =hi  
   2ANsg =GO =POT

You should go.

23. mī  =ra =hi  
   1ANpl.in =GO =POT

Let’s go!

The non-volitional pronouns are also used for obligation.

24. liye  ī  =ra  
   1ANsg 3ANsg.NV=GO

I must go.

Questions

Polar questions are indicated by intonation, and can be answered with the interjections lā! yes and bē! no. It is not uncommon for a polar question to have the same form as a polite suggestion or a hypothetical situation.
Content questions use a question word that is indistinguishable from an indefinite pronoun or similar form built on zo-/zō.

**Perception, Mental States, and Speech**

With perception, the thing perceived metaphorically moves towards the perceiver, but since it doesn’t actually move, the perceiver is marked with du as for directions or unattained destinations. The thing perceived moves with no, as it comes towards the perceiver.

25. **lī  rūnu=du dī  =no**  
1ANsg eye =TO 2ANsg=COME  
*I saw you.*

To express active perception, mark the active perceiver with ŋi and the thing perceived with du.

26. **diri =du lī  rūnu=ŋi**  
2ANsg=TO 1ANsg eye =MOVE  
*I looked/watched for you.*

For perception that originated internally or for mental states, use me.

27. **liye =s  anda =me**  
1ANsg=LOC happy=INTO  
*I am/was happy.*

An alternate construction uses ŋi with nen or ma.

28. **anda =nen  li  =ŋi**  
happy=WITH 1ANsg=MOVE  
*I am/was happy.*

29. **anda =ma  li  =ŋi**  
happy=THRU 1ANsg=MOVE  
*I used to be happy.*
Speech moves outwards from the speaker, so it uses vi. An alternate construction uses ṇi with nen. Audiences are marked with du and topics are marked with za.

30. sama =ya liye =du diri =za sōro=vi
    3ANsg=CAUS 1ANsg=TO 2ANsg=PATH word=OUT
    She spoke to me about you.

31. liye =du diri =za sōro=nen sama =ŋi
    1ANsg=TO 2ANsg=PATH word=WITH 3ANsg=MOVE
    She spoke to me about you.

Direct speech is juxtaposed to the main clause. Indirect speech...
Yesterday I was going along the sea shore, but I stopped on a rock that could talk. I picked up the rock that could talk and I said to it, “Hey! Are you a talking rock?” The rock said, “Yes! I am a talking rock!” I asked the rock, “Why did you not warn me about stepping on you?” The rock replied, “Because I am a mean talking rock.” The rock’s words made me angry, so I threw the rock into the sea. I never saw the rock again.

Yesterday I was going along the sea shore, but I stopped on a rock that could talk.

I picked up the rock that could talk and I said to it: Hey! Are you a talking rock?
Kidiya ēvi, “Lā! Sōronen kīdis līni!
kīdi =ya ē =vi lā! sōro =nen kīdi =s lī =ŋi
rock =CAUS 3INpl=OUT yes! word =WITH rock =LOC 1SG =MOVE
The rock said: Yes! I am a talking rock!

Kīdidu kēŋivi, “Zōtu liyedu diris bavano līkavaza sēŋinen dīpe?”
kīdi =du kēŋi =vi
rock =TO question =OUT
zō =tu liye =du diri =s bavano lī =ka =va =za
Q =INT 1SG =to [2SG =at foot.INS 1SG =touch =NOM]=PATH
sēŋi =nen dī =pe
warning =WITH 2SG =FAIL
I asked the rock, “Why did you not warn me about stepping on you?”

Kīdiya rūsuvi, “Dōtu pīŋinen sōronen kīdis līni.”
kīdi =ya rūsu =vi
rock =CAUS reply =OUT
dō =tu pīŋi =nen sōro =nen kīdi =s lī =ŋi
this =INT meanness =WITH word =WITH rock =LOC 1SG =MOVE
The rock replied, “Because I am a mean talking rock.”

Kīdipa sōroko lī kāhis pīŋira, atuda liyeya ebeves dimidimi kīdira.
kīdi =pa sōro =ko lī kāhi =s pīŋi =ra
rock =POSS word =from 1SG belly =LOC meanness =GO
atuda liye =ya ebeve =s dimidimi kīdi =ra
and.so 1SG =CAUS sea =LOC with.force rock =GO
The rock’s words made me angry, so I threw the rock into the sea.

Venala duruno līdu kīdipeyi zovala.
venala duruno lī =du kīdi =pe =yi zovala
never eye.INS 1SG =TO rock =FAIL =CONT somewhen
I never saw the rock again.

Rūnunen Yēre

Pēya rūnudu Tābunikō indapa yēreno. Namaya tāruko kegemo nā rūnura,
uduris ēlo, ātu ēta, nā runukavas ēka rusurusu. Dō yēres sămetu Pēyas kūŋime.

Coyote saw Cottontail’s children playing. They plucked their eyes from their face, tossed them up in the air, they fell back down and were caught in their eye-sockets. Coyote wanted to play. His eyes were black and shiny. He plucked them from his face and tossed them up in the air. They stopped on a sekuta tree. He shook the sekuta tree, but the eyes failed to come down. Cottontail’s children laughed, they mocked him. Coyote got angry and chased them. He did not catch them, and he left. He had to make new eyes from pine sap. That’s why Coyote’s eyes are yellow now.

Pēya rūnudu Tābuniko indapa yēreno.

Pēya rūnu =du Tābuni =ko inda =pa yēre =no
Coyote eye =TO Cottontail =FROM child.PL =POSS game =COME
Coyote saw Cottontail’s children playing.

Namaya tāruko kegemo nā rūnura, uduris ēlo, ātu ēta, nā runukavas ēka rusurusu.

nama =ya tāru =ko kegemo nā rūnu =ra
3RApl =CAUS face =FROM finger.INS 3RApl eye =GO
uduri =s ē =lo ātu ē =ta
air =LOC 3INpl =UP and.then 3INpl =DOWN
nā runukava =s ē =ka rusurusu
3RApl eye-socket =LOC 3INpl =TOUCH repeatedly
They plucked their eyes from their face, tossed them up in the air, they fell back down and were caught in their eye-sockets.

Dō yēres sāmetu Pēyas kūņime.

dō yēre =s sā =me =tu Pēya =s kūņi =me
this game =LOC 3ANsg =INTO =INT Coyote =LOC want =INTO
Coyote wanted to play.
Zēyes lūvus sā rūnuse.
zēye =s lūvu =s sā rūnu =se
black =LOC shiny =LOC 3RAsg eyes =STAY
His eyes were black and shiny.

Samaya tāruko kegemo ēra, uduris ēlo.
sama =ya tāru =ko kegemo ē =ra
3RAsg =CAUS face =FROM finger.INS 3INpl =GO
uduri =s ē =lo
sky =LOC 3INpl =UP
He plucked them from his face and tossed them up in the air.

Sēkutas ētato.
sēkuta =s ē =ta =to
sekuta.tree =LOC 3INpl =DOWN =STOP
They stopped on a sekuta tree.

Samaya ranarana sēkutaŋi, baŋibaŋi rūnupe atada.
sama =ya ranarana sēkuta =ŋi
3RAsg =CAUS shaking sekuta =MOVE
baŋibaŋi rūnu =pe atada
but eyes =FAIL downwards
He shook the sekuta tree, but the eyes failed to come down.

Tābuniko indaya rīnivi, samas rinirinivi.
Tābuni =ko inda =ya rīni =vi
Cottontail =FROM child.PL =CAUS laughter =OUT
sama =s rinirini =vi
3RAsg =LOC mockery =OUT
Cottontail’s children laughed, they mocked him.

Nūrunen Pēyaŋina, atuda nā ŋākaza sāra dimidimi.
nūru =nen Pēya =ŋi =na
anger =WITH Coyote =MOVE =START
atuda nā ŋāka =za sā =ra dimidimi
and.so 3RAPl back =PATH 3RAsg =GO with.force
Coyote got angry and chased them.
Namas sāpe, ātu pēzis sāra.
He did not catch them, and he left.

Nūyako zāme tālili rūnunen sā ñi.
He had to make new eyes from pine sap.

Dōtu ālas aŋuyas Pēya rūnuse.
That’s why Coyote’s eyes are yellow now.

Élekeko ūri Lōhonen

The south wind and the sun, the pair were arguing who was the stronger of the two. They saw a woman lying down under a tree. Who could make the woman move away from under the tree would be the stronger. The sun started the task by starting to emit sunlight. The sun emitted more light and more heat, but the woman kept lying down under the tree. The sun stopped, and the south wind started by blowing his breath. He pushed the clouds from the southern mountains to over the tree, and he pushed away the warmth. The sky started to be hidden, and all the light was hidden, and the darkness grew. The woman thought the
sky would grow darker. The woman left from under the tree and went home. Therefore, the
south wind is the stronger of the two.

The south wind and the sun, the pair were arguing who was the stronger of the two.

They saw a woman lying down under a tree.

Who could make the woman move away from under the tree would be the stronger.

The sun started the task by starting to emit sunlight.

The sun emitted more light and more heat, but the woman kept lying down under the tree.
Lōhoya kēhimeto ātu ēlekeko ūria sā derelevinavako kēhimena.

The sun stopped, and the south wind started by blowing his breath.

Samaya ēlekeko sākako mēde sōnos ōloŋira, pēzis kālara.

He pushed the clouds from the southern mountains to over the tree, and he pushed away the warmth.

Lāmanas lāyilona, tēne lāmanas sēlese, zēyelo.

The sky started to be hidden, and all the light was hidden, and the darkness grew.

 Чт o zēyes lāyilohida kēnes dēlime.

The woman thought the sky would grow darker.

Mēde bānako pēzis kēnera, māras sāra.

The woman left from under the tree and went home.
Dōtu neneko ṭō tākakas ēlekeko ūriŋi.

dō =tu nene =ko ṭō tākaka =s ēleke =ko ūri =ŋi
this =INT pair =FROM more strong =LOC south =FROM wind =MOVE

Therefore, the south wind is the stronger of the two.

Nūvuza Tāni

Nūvu bērenen kūmuza zōse tānis dōse. Bāsas sā sōnose, kārus sā ūsusē.


Lūŋiya sōrovi, “Diriya liyedu tā gōhorahi?”

Kūmuya rūsuvi, “Bē! Liyes ēmezitu lipa vīri gōhose.”

“Dīpa yūtuza tā kālas līninahi?”

“Kālas līniṣitu vīri yūtuse.”

“Ṭīrī kēle mūruza dīka. Dōtu dīpa yūtuza tā kālas līninahitu vene zēninen dīni, liyeya lī sātaza ān mūruraṇi.”

Ātu Nūvuya rūluvi, “Yedako pēzis īra! Liyetu yāse, kegevenen ṭēpe vekeve yendada yāvu!”

Yōko sīni yāha mēdes lūŋira. Mēde yāha sātas nēlona lūŋidu kūmuṇi zenizeni. Lūŋiya pēretenen mēde kigiviko ōno dāvara. Sā sātaza hāa. Ātu samaya
This is a story about a man with the name Nūvu. His head was bad and his tongue was rough.

As more time passed his dwelling with neighbors filled him with pain, and so he went away, and lived with nobody. He believed that if he continued to live with neighbors, they would expect him to work with them. Many times he was alone, and he worked on what he wanted. After dwelling with nobody for a lone time, he had in a pile outside his hut many spears, many baskets, many knives, and many mats.

One night a star fell down unexpectedly. It went for a long time, cold, hungry, without shelter. It saw a light from a distant campfire. The light was from Nūvu’s campfire. The star went to it quickly.

The star said, “Would you give me a little bit of food?”

The man replied, “No! My insufficient food is for me to eat.”

“May I become warm near your campfire?”

“The insufficient campfire is for me to become warm.”

“You have some fine mats. Because you do not allow me to become warm near your
And then Nūvu shouted, “Move away from those! They are for me, not for lazy people who do not work!”

The star went to a tall smooth tree. The man expectantly watched the star who climbed up a smooth trunk. The star removed a large piece of bark from the tree with a knife. He put it around his body.

The winds start to come, they push many dark clouds, and the whole sky is hidden. A little bit of rain starts to fall, and Nūvu goes inside the hut. The river starts to flow and its water starts to cover the camp. The river continued to flow around the hut, and it took away the many spears and baskets and knives and mats. The river continued to flow more, and it took away the hut. From tree to tree Nūvu went quickly, but he failed to go to the tops of the smooth trees. The river continued to flow even more, and it took away Nūvu.

The star continued to listen to Nūvu’s voice fading away. Nūvu became an owl, and it continues to cry out mournfully.

Nūvu bērenen kūmuza zōse tānis dōse.

This is a story about a man with the name Nūvu.

Bāsas sā sōnose, kārus sā ūsuse.

His head was bad and his tongue was rough.

Ŋō alayos nīkendanen sāŋiyivako samas etede pīŋi me, atuda pēzis sāra, venendanen sāŋiyi.

more time.passed =LOC neighbor.PL =WITH

3RAsg =MOVE =CONT =NOM =FROM 3RAsg =LOC filled pain =INTO
As more time passed his dwelling with neighbors filled him with pain, and so he went away, and lived with nobody.

Nīkendanen sānjihida samas bōlome, samaya namanen nīri kegevemeziyida namas zēnimehi.

Nīkenda =nen sā =ŋi =yi =hi =da sama =s
neighbor.PL =WITH 3RAsg =MOVE =CONT =POT =RES 3RAsg =LOC
bōlo =me sama =ya nama =nen nīri
belief =INTO 3RAsg =CAUS 3RApl =WITH PL
kegeve =me =yi =zi =da nama =s zēni =me =hi
activity =INTO =CONT =FUT =RES 3RApl =LOC expect =INTO =POT
He believed that if he continued to live with neighbors, they would expect him to work with them.

Nō gōlima nāreles sāŋi, samaya kūninen zāse nīri kegeveme.

ŋō gōli =ma nārele =s sā =ŋi =yi
many long.time =THRU solitary.person =LOC 3RAsg =MOVE =CONT
sama =ya kūŋi =nen zā =se nīri kegeve =me
3RAsg =CAUS [want =WITH INpl =STAY]RC PL activity =INTO
Many times he was alone, and he worked on what he wanted.

Venendanen sānjiyivas nīri gōliko sāpa lāka āzis lēnes nō pobomoza nō pīdiza nō pēreze nō mūruza sāka.

Venenda =nen sā =ŋi =yi =va =s nīri
nobody =WITH 3RAsg =MOVE =CONT =NOM =LOC PL
gōli =ko sā =pa lāka āzi =s lēne =s
long.time =FROM 3RAsg =POSS hut outside =LOC pile =LOC
ŋō pobomo =za nō pīdi =za nō pēreze =za
many spear =PATH many basket =PATH many knife =PATH
ŋō mūru =za sā =ka
many mat =PATH 3RAsg =TOUCH
After dwelling with nobody for a lone time, he had in a pile outside his hut many spears, many baskets, many knives, and many mats.
Zō zālis kīnis lūṇita baṅibaŋi.
some night =LOC land =LOC star =DOWN unexpectedly
One night a star fell down unexpectedly.

Gōlis kalatepe gohotepe lakatepe sāra.
It went for a long time, cold, hungry, without shelter.

Samadu duruno pēzi yūtuko sēleno.
It saw a light from a distant campfire.

Nūvupa yūtuko sēles hāse.
The light was from Nūvu’s campfire.

Hadadu lūṇira tanatana.
The star went to it quickly.

Lūṇiya sōrovi, “Diriya liyedu tā gōhorahi?”
The star said, “Would you give me a little bit of food?”

Kūmuya rūsuvi, “Bē! Liyes ēmezitu lipa vīri gōhose.”
The man replied, “No! My insufficient food is for me to eat.”
“Dīpa yūtuza tā kālas līņinahī?”

dī =pa yūtu =za tā kāla =s lī =ņi =na =hi
2SG =POSS campfire =PATH few warm =LOC 1SG =MOVE =START =POT

“May I become warm near your campfire?”

“Kālas līņizitu virī yūtuse.”

kāla =s lī =ņi =zi =tu virī yūtu =se
warm =LOC 1SG =MOVE =FUT =INT not.enough campfire =STAY

“The insufficient campfire is for me to become warm.”

“Ņīri kēle mūruza dīka.

ņīri kēle mūru =za dī =ka
PL fine rug =PATH 2SG =TOUCH

“You have some fine mats.

Dōtu dīpa yūtuza tā kālas līņinahitu vene zēninen dīņi, liyeya lī sātaza ān mūrurazi.”

dō =tu dī =pa yūtu =za tā kāla =s
this =INT 2SG =POSS campfire =PATH few warm =LOC
lī =ņi =na =hi =tu vene zēni =nen dī =ņi
1SG =MOVE =START =POT =INT no expect =WITH 2SG =MOVE
liye =ya lī sāta =za ān mūru =ra =zi
1SG =CAUS 1SG body =PATH one mat =GO =FUT

Because you do not allow me to become warm near your campfire, I will take one mat.”

Ātu Nūvuya rūluvi, “Yedako pēzis īra! Liyetu yāse, kegevenen ķēpe vekeve yendada yāvu!”

ātu Nūvu =ya rūlu =vi yeda =ko
and.then Nūvu =CAUS shout =OUT 3INpl =FROM
pēzi =s ī =ra liye =tu yā =se
away =LOC 3ANsg =GO 1SG =INT 3INpl =STAY
kegeve =nen ķē =pe vekeve yenda =da yā =vu
[work =WITH 3ANsg =FAIL]RC lazy people =RES 3INpl =NOT

And then Nūvu shouted, “Move away from those! They are for me, not for lazy people who do not work!”
Yōko siŋi yāha mēdes lūŋira.
yō =ko siŋi yāha mēde =s lūŋi =ra
there =FROM tall smooth tree =LOC star =GO
The star went to a tall smooth tree.

Mēde yāha sātas ņēlona lūŋidu kūmuŋi zenizeni.
mēde yāha sāta =s ņē =lo =na
tree smooth trunk =LOC 3ANsg =UP =START
lūŋi =du kūmu =ŋi zenizeni
star =TO man =MOVE expectantly
The man expectantly watched the star who climbed up a smooth trunk.

Lūŋiya pēretenen mēde kigiviko ōno dåvara.
lūŋi =ya pērete =nen mēde kigivi =ko ōno dåva =ra
star =CAUS knife =WITH tree bark =FROM big piece =GO
The star removed a large piece of bark from the tree with a knife.

Sā sātaza hāra.
sā sāta =za hā =ra
3RAsg body =PATH 3INsg =GO
He put it around his body.

Ātu samaya zīmivina, zīmiko kerekremenena.
ātu sama =ya zīmi =vi =na
and.then 3RAsg =CAUS music =OUT =START
zīmi =ko kerekere =me =na
music =FROM magic =INTO =START
And then he began to sing, and to make magic from the singing.

Udurinona, yamaya ņō zēye ōloŋira, lāmanas tēne lāyise.
uuduri =no =na yama =ya ņō zēye ōloŋi =ra
winds =COME =START 3ANpl =CAUS many dark cloud =GO
lāmana =s tēne lāyi =se
hidden =LOC all sky =STAY
The winds start to come, they push many dark clouds, and the whole sky is hidden.
A little bit of rain starts to fall, and Nūvu goes inside the hut.

The river starts to flow and its water starts to cover the camp.

The river continued to flow around the hut, and it took away the many spears and baskets and knives and mats.

The river continued to flow more, and it took away the hut.

From tree to tree Nūvu went quickly, but he failed to go to the tops of the smooth trees.
The river continued to flow even more, and it took away Nūvu.

The star continued to listen to Nūvu’s voice fading away.

Nūvu became an owl, and it continues to cry out mournfully.

Dedaloza Tāni


Sōvoya zāme kegevedu duruno Dedaloko ēsi kōro Ikarońi seresere. Samadu sākavako sēnjipe, atuda tīninis, kegemo mēzis ēsenada menepes, yēremevanen sōvoya vobaṅi kegevemevama sāka. Ātu sōtos pēsizi tīninise, tīdiko uraṅiraṅis nene yalanu zōņi ńandanen ēmele sāņi.

Kōrodu rondonen sōvońi, “Ikaro yī, ānjani tōnoza dīrahi. Ebevedu dīrahi, yā gāranen tūmus tīninilohi. Lōhodu dīrahi, tīninis sā nāluvihi. Diridu tātavi:
aŋani tōnoza īra. Ebeve, lōho, aŋaniza nenema īra. Lī ŋákaza īno, tōnoza īra.”


Once upon a time, Dedalo, who is far away from home, is a long long time on the island Kereta. Love for the huts that are in the place he was born is in him. For a long time a great desire to leave the island is in him, but the seas are blocked. He said: Mīno chief in Crete holds the land and the waves, yet the sky is unblocked. I will go by sky. Though Mīno holds everything, yet he does not hold the winds.”

Dedalus left unknown arts behind, and made something new from nature. He placed the feathers shoulder to shoulder from the shortest to the tallest. These are like the pipes Pan made from different-sized reeds. He covered the middle and low parts with wax, and made a slight curve in the placed feathers. You could be with the idea that the two wings are from a real bird.

Dedalo’s child boy Ikaro was standing and watching his father’s work. Having no warning of the danger of touching, he grasped the feathers, manipulated the wax until soft, and impeded his father’s unusual work with games. And then, after the last feather was placed,
the maker hung in the air with two stretched out wings that moved.

The father instructed his son, “You take the middle path, Ikaro. If you go towards the sea, the feathers could become heavy with water. If you go towards the sun, fire could cover the feathers. I command you: take the middle path. Sea, sun, take the middle between the two. Follow my back. Take the path.”

He gave a lesson in flying and then put the new wings on the boy’s shoulders. The father’s hands shook, and he gave the boy a final caress. Father jumped into the air with moving feathers. Like a bird giving a lesson in flying and looking with care back at a child, D flew through the air with moving wings and backwards-looking eyes to the boy’s wings. People on land--fisher, shepherd, farmer-- saw the pair fly through the air and believed them to be gods.

They went past the Greek islands and the boy felt more and more joy and gained more and more distance from the father. He wanted to fly high in the air, and forgetting the consequences left his father’s path. The sun softened the wax and pulled apart the feathers. The boy’s bare arms repeatedly hit at the air. The waters acquired a name through his falling into them. The joyless father, now not a father, said: Ikaro, where are you? Where do I look for you? He said, “Ikaro!” when he saw the placed feathers on the tops of the waves and damned his arts. Then he put the body of his son in a grave and the land is named for the boy: Ikariya.

Tītile goligolinen līri Keretas pēzis mārako Ṇēra Dedaloŋi.

Tītile goligoli =nen līri Kereta =s
PAST+NFH long.long.time =WITH [island Kereta] =LOC
pēzi =s māra =ko Ṇē =ra Dedalo =ŋi
[[far.away =LOC home =FROM ANsg =go]RC Dedalo]=MOVE
Once upon a time, Dedalo, who is far away from home, is a long long time on the island Crete.

Samas mōloma sānovas zōse lākako yīnimime.

Sama =s mólo =ma sā =no =va =s zō =se
3RAsg =LOC [[[womb =THRU 3ANsg =COME =NOM =LOC INsg =STAY]RC
Love for the huts that are in the place he was born is in him.

For a long time a great desire to leave the island is in him, but the seas are blocked.

He said: Mino chief in Crete holds the land and the waves, yet the sky is unblocked.

I will go by sky.

Though Mino holds everything, yet he does not hold the winds.”

Though everything =PATH Mīno =touch

Vutondo tudutus Dedaloki, samaya naranarako tālilime.
unknown arts =LOC Dedalo =BY
Dedalus left unknown arts behind, and made something new from nature.

He placed the feathers shoulder to shoulder from the shortest to the tallest.

These are like the pipes Pan made from different-sized reeds.

He covered the middle and low parts with wax, and made a slight curve in the placed feathers.

You could be with the idea that the two wings are from a real bird.
Dedalo's child boy Ikaro was standing and watching his father's work.

Samadu sākavako senjipe, atuda tīninis, kegemo mēzis ēsenada menepes, yēremevanen sōvoya vobaŋi kegevemevama sāka.

Having no warning of the danger of touching, he grasped the feathers, manipulated the wax until soft, and impeded his father's unusual work with games.

And then, after the last feather was placed, the maker hung in the air with two stretched out wings that moved.

The father instructed his son: You take the middle path, Ikaro.
Ebevedu dīrahi, yā gāranen tūmus tīninilohi.
ebeve =du dī =ra =hi
sea =TO 2SG =GO =POT
yā  gāra =nen tūmu =s  tīnini =lo =hi
3ANpl water =with heavy =LOC feather =UP =POT
If you go towards the sea, the feathers could become heavy with water.

Lōhodu dīrahi, tīninis sā nāluihi.
lōho =du dī =ra =hi
sun =TO 2SG =GO =POT
tīnini =s  sā  nālu =vi =hi
feather =LOC [3RAsg fire ]=OUT =POT
If you go towards the sun, fire could cover the feathers.

Diridu tāta hāvi: aŋani tōnoza īra.
diri =du tāta =vi aŋani tōno =za ī =ra
2SG =TO command =OUT middle path =PATH 3ANsg =GO
I command you: take the middle path.

Ebeve, lōho, aŋaniza nenema īra.
ebeve lōho aŋani =za nene =ma ī =ra
sea  sun  middle =PATH pair =THRU 3ANsg =GO
Sea, sun, take the middle between the two.

Lī ŋākaza īno, tōnoza īra.
lī  ŋāka =za ī =no tōno =za ī =ra
1SG back =PATH 3ANsg =COME path =PATH 3ANsg =GO
Follow my back. Take the path.

Samaya atuvuza tūtuvi, ātu kōro ŋāmas nene tālili ŋandaka.
Sama =ya atuvu =za tūtu =vi
3RAsg =CAUS flying =along lesson =out
ātu  kōro ŋāma    =s  nene tālili ŋanda =ka
and.then boy  shoulders =at pair new  wings =touch
He gave a lesson in flying and then put the new wings on the boy’s shoulders.
Ranaranas zāse kāsanen sōvoya kōros pēzisi kānaka.

The father's hands shook, and he gave the boy a final caress.

Zāra tīnininen uduris sōvolo.

Father jumped into the air with moving feathers.

Īsidu iridi zāse rūnunen mīrimevanen atuvuza tūtunen zōnį tūvudu Dedaloni, kōropa ķandadu iridi zāse rūnunen zānį ķandanden uduriza Dedalora.

Like a bird giving a lesson in flying and looking with care back at a child, D flew through the air with moving wings and backwards-looking eyes to the boy's wings.

Kīnis yendaŋi -- elirale, garudale, goholoye -- duruno uduriza māŋi neneno, atuda namas ēriza neneŋida bōlome.

and.so 3RAPl =LOC [god =PATH pair =move]=RES
bolo =me
belief =INTO
People on land--fisher, shepherd, farmer-- saw the pair fly through the air and believed them to be gods.

Gara ka liri sā ki, andanen sovo ko nonopezi kōro lo.
Gara ka liri =s nā =ki
Gara ka islands =LOC 3RApl =BY
anda =nen sōvo =ko nonopezi =nen kōro =lo
joy =WITH father =FROM distance =WITH boy =up
They went past the Greek islands and the boy felt more and more joy and gained more and more distance from the father.

Sīni uduris sālozitu samas kūŋime, sōvo tōnoko runurunu sāra.
sīni uduri =s sā =lo =zi =tu
high air =LOC 3RAsg =UP =FUT =INT
sama =s kūŋi =me
3RAsg =LOC desire =INTO
sōvo =pa tōno =ko runurunu sā =ra
father =POSS path =FROM forgetting 3RAsg =GO
He wanted to fly high in the air, and forgetting the consequences left his father’s path.

Lōhoko mēzis menepesena, pobolos tīninisena.
lōho =ko mēzi =s menepe =se =na
sun =FROM soft =LOC wax =STAY =BEGIN
pobolo =s tīninī =se =na
apart =LOC feathers =STAY =BEGIN
The sun softened the wax and pulled apart the feathers.

Uduridu dimidimi kōro vubirī tākaka rusurusu.
udurī =du dimidimi kōro vubiri tāka =ka rusurusu
winds =TO with.force boy bare arms =TOUCH repeatedly
The boy’s bare arms repeatedly hit at the air.
Yedas sātavama gāras bēreme.

Yeda =s sā =ta =va =ma gāra =s bēre =me
3INpl =LOC 3RAsg =DOWN =NOM =THRU water =LOC name =INTO

The waters acquired a name through his falling into them.

Sōronen andatepe sōvo sāṇi, sōvoza āla sāpe: Ikaro yī, zōtos dīni? Zōtodu duruno līni?

sōro =nen anda -tepe sōvo sā =ṇi
words =WITH joy -less father 3RAsg =MOVE
sōvo =za āla sā =pe
father =PATH now 3RAsg =FAIL
Ikaro yī zōto =s dī =ṇi zōto =du duruno lī =ṇi
Ikaro VOC where =LOC 2SG =MOVE where =TO eyes.INS 1SG =MOVE

The joyless father, now not a father, said: Ikaro, where are you? Where do I look for you?

Ēvi: Ikaro yī, ālas duruno tadanu sōnos zāra tīninidu sāṇi, samaya sāpa tudutus bāsavī.

ē =vi Ikaro yī āla =s duruno
3INpl =OUT Ikaro VOC now =LOC eyes.INS

tadanu sōno =s zā =ra tīnini =du sā =ṇi
[[wave’s tops =LOC INpl =GO]RC feathers]=TO 3RAsg =MOVE
sama =ya sā =pa tudutu =s bāsa =vi
3RAsg =CAUS 3RAsg =POSS arts =LOC bad =OUT

He said, “Ikaro!” when he saw the placed feathers on the tops of the waves and damned his arts.

Ātu samaya ekegis kōro sātara, dōma kīnis kōropa bēremeyi, Ikariya.

Ātu sama =ya ekegi =s kōro sāta =ra
Then 3RAsg =CAUS ground =LOC [boy’s body]=GO
dō =ma kīni =s kōro =pa bēre =me =yi Ikariya
this =THRU land =LOC [boy =POSS name]=INTO =CONT Ikariya

Then he put the body of his son in a grave and the land is named for the boy: Ikariya.
A

āda [CONJ] and, yet, a new observation.
āla [ADV] now, right now, presently, continuing. Cognate with Kēlen āl ‘now’.
āla [IN.sg] moment, time. Cognate with Kēlen āl ‘now’.
alayo [IN.sg] time, the passage of time. Derived from āla+lo.
ān [A] one, a single one. Cognate with Kēlen ān ‘one’.
ānana [IN.sg] east, the direction in which the sun rises. Cognate with Kēlen ānn ‘east’.
anda [IN.sg] happiness, joy, rejoicing. Cognate with Kēlen ānt ‘joy’.
aŋani [A] middle part, middle of an area. Cognate with Kēlen āñ ‘middle’.
atada [ADV] downwards.
atu [CONJ] then, and then.
atuda [CONJ] and so.
atuvu [A] flying, like a bird.
āzi [IN.bp] outside, the outside of something, the area around a hut.

B

bāna [IN.bp] foot, everything below the ankle joint; bottom of something tall. Cognate with Kēlen wānn ‘foot’.
banjībaŋi [ADV] unexpectedly, contrary to expectation.
banjībaŋi [CONJ] unexpected, in contradiction to a desire or expectation.
bāsa [IN.sg] a curse; to curse X: X=s bāsa hā=vi, lit. badness is spread on X.
bavano [ADV] by foot, walking. Replaces bāna=ho.
bē! [INTERJ] no! negation of a statement, answer to a polar question.
bēre [Nin.sg] name. Cognate with Kēlen wēr ‘name’.

beveli [Nin.pl] a curve, a turn. Cognate with Kēlen wēl ‘curve’.


bōlo [Nin.sg] a belief, an idea held as true. Cognate with Kēlen wōl ‘doubt’.

būru [Nin.bp] mouth and throat; outlet of a river or canyon. Cognate with Kēlen wūr ‘mouth’.


D

=da [P] a result of the motion, intended or otherwise. Particle can attach to the end of a noun phrase or the end of a clause.


dēle [Nin.bp] lung or lungs. Cognate with Kēlen ḫēll ‘lobe’.

dēli [Nin.sg] idea, notion, thought


dī [PN] second person singular

dimidimi [ADV] with force, strongly.


diri [PN] extended form of dī second person singular

dō [PN] this, the aforementioned, singular or plural.

=du [P] direction, unattained destination. Particle attaches to the end of a noun phrase. If the noun phrase is a time word, the particle means before that time.

duruno [ADV] by means of the eye, with the eyes. Replaces ṛunu=ho.

E

ē [PN] 3rd person inanimate plural.


ekēgi [Nin.pl] ground, dirt, soil. Cognate with Kēlen ēc ‘dirt’.


ēte [A] full, filled, solid. Partially reduplicated: etede very full, of a mental state or desire, very strong. Cognate with Kēlen ēt ‘solid’.
ēve [NIN.SG] spring, pool, still water, year-round water. Cognate with Kēlen ēw ‘lake’.

G

gāli [NIN.BP] neck, between the head and the shoulders; a support or a narrower part between two wider parts. Cognate with Kēlen hāl ‘neck’.
gāra [NAN] water, especially flowing water. Cognate with Kēlen hār ‘water’.
gāru [NAN] goat.

gōho [NIN.SG] a portion of food, a meal.
gohotepe [A] food-less, hungry.
gōli [NIN.SG] a long time. Fully reduplicated: goligoli a very long time.
goligoli [NIN.PL] a very long time. Derived from gōli.
gōro [NIN.BP] palm of the hand, heel of the foot. Cognate with Kēlen hōrr ‘heel’.
gōso [NIN.BP] front, chest, breast; front part of something. Cognate with Kēlen hōs ‘breast’.

H

hā [PN] third person inanimate singular.
hada [PN] extended form of hā, third person inanimate singular.
=hi [P] marks potentiality, something that may or may not happen/be true. Particle attaches to motion particles only.
=ho [P OBSOLETE] instrumental particle, now superseded by =nen or =ko.

I

ī [PN] third or any person non-rational animate singular, used for imperatives, and to denote non-volitional motion in any person.
imba [PN] extended form of i third person non-rational animate singular


Cognate with Kēlen īē ‘small’.

īnisini [A] different-sized, from ini plus sinī.

iridi [ADV] in the opposite direction from the motion, backwards, directed behind.


K

=ka [PM] touch. Motion particle for motion with impact or touching. Used with =za to convey physical possession.


kagani [NIN.bp] flesh, muscle; meat of an animal, pulp of a fruit. Cognate with Kēlen kāen ‘muscle’.

kagaso [ADV] by means of the hand, carrying in the hand. Replaces kāsa=ho.

kāhi [NIN.bp] belly, insides; internal structure of something. Cognate with Kēlen cāj ‘belly’.

kāla [A] warm in temperature, warm to the touch. Cognate with Kēlen cāl ‘warm’.

kalatepe [A] warm-less, cold, chilled.

kāna [NIN.sg] endearment, caress


kāsa [NIN.bp] hand, everything below the wrist joint. Cognate with Kēlen kās ‘fist’.


kē [PN] first person plural and dual, exclusive.


kegeve [NIN.pl] work, labor, activity. Cognate with Kēlen kēw ‘tired’.

kēhi [NIN.sg] task. Cognate with Kēlen cēj ‘try’.

kēle [A] fine, finely or well made. Partially reduplicated: kegele very fine. Cognate with Kēlen kēl ‘skilled’.


kenikeni [NIN.pl] a discussion wherein the participants try to answer a question.


kēse [NIN.sg] a camp or campground, a clearing made by people for use by people.
keye [PN] extended form of kē first person plural and dual, exclusive.
=ki [PM] by. Motion particle for passing by a location. Negates certain uses of ka.
kidī [NIN.sg] rock, stone, pebble. Cognate with Kēlen kīp ‘rock’.
kigivi [NIN.bp] skin, hide, bark of a tree; a thin covering. Cognate with Kēlen kīw ‘skin’.
kindi [A] cold in temperature, cold to the touch. Cognate with Kēlen cīr ‘frozen’.
=ko [P] from, point of origin, source. Particle attaches to the end of a noun phrase. If the noun phrase is a time word, the particle means after that time.
kū [PN] here, this place.

L
lā [INTERJ] yes! affirmation of a statement, answer to a polar question.
lada [CONJ] marks an observation.
lāhi [NIN.sg] boulder, promontory, large rock. Cognate with Kēlen lāj ‘mountain’.
lakatepe [A] shelter-less, lacking shelter for the night, exposed to the elements.
lāyi [NIN.sg] sky.
lī [PN] first person singular.
lītelono [NIN.sg] yesterday and firsthand.
lītidu [ADV] beforehand and first hand.
lītiko [ADV] afterwards and first hand.
liye [PN] extended form of lī first person singular.
=lo [PM] up. Motion particle for upwards motion, away from the ground.
lōmo [NIN.bp] lower part of the arm between the elbow joint and the wrist joint; a horizontal ledge or horizontal part. Cognate with Kēlen lōm ‘crook of the arm, inside of the elbow’.
lōno [NIN.sg] day, daytime. Cognate with Kēlen lōn ‘day’.

M

=ma [P] through, between. Particle attaches to the end of a noun phrase.
mā [PN] animate plural relative clause common argument.
māki [NIN.bp] liver. Cognate with Këlen māc ‘liver’.
māla [NIN.bp] heart. Cognate with Këlen māl ‘heart’.
māra [NIN.sg] home, homeland, the area one dwells in.
=me [PM] into. Motion particle for inward motion, usually by light, sound, air, water, fire, or some sort of mass substance. Also used for things that are made and for mental states that originate internally.
mī [PN] first person plural, inclusive.
mīni [NIN.sg] a clearing, a natural empty space. Cognate with Këlen mīn ‘valley’.
mīri [NIN.sg] care, worry, concern. Cognate with Këlen mīr ‘fear’.
miye [PN] extended form of mī first person plural, inclusive.
mōlo [NIN.bp] womb, hollow inside of something. mōlo=ma P=no: P is born, lit. P comes through the womb. Cognate with Këlen mōl ‘womb’.
mōvo [NIN.bp] penis. Cognate with Këlen mō ‘penis’.
mūŋi [NIN.bp] bone, vertical part of something. Cognate with Këlen mūn ‘bone’.
mūru [NIN.sg] mat, rug, blanket. Cognate with Këlen mūr ‘bed’.

N

=na [P] begin. Marks the beginning of motion. Particle attaches to motion particles only.
nā [PN] third person rational animate plural.
nālu [NAN] fire, flame. Cognate with Këlen nālw ‘flame’.
nama [PN] extended form of nā third person rational animate plural.
nārele [Nra] a solitary person. No plural.
=nen [P] with, accompanying. Particle attaches to the end of a noun phrase.
nene [A] two, a pair
nīki [A] near, together. Cognate with Kēlen nīk ‘with’.
nikele [Nra] a person that is nearby; neighbor, companion. Plural: nīkenda.
=no [PM] come. Motion particle for motion along a path or in a single direction. Motion is towards from the speaker or the deictic center of the clause.
nonopezi [NIN.sg] physical distance.
nōso [NIN.bp] shoulder joint, the joint between the leg and the torso. Cognate with Kēlen nōs ‘armpit, groin’.
nūru [NIN.sg] anger, rage, offendedness. Cognate with Kēlen nūr ‘offense’.
nūvu [NAN] something like an owl, a small dusk and dawn predator with a mournful voice.
nuvunuvu [ADV] mournfully. Derived from nūvu.

Nj

ŋā [PN] second person singular.
ŋāka [NIN.bp] back, spine; a ridge. Cognate with Kēlen ŋāk ‘spine’.
ŋāma [NIN.bp] top part of the shoulder not including the joint; a sloping edge, particularly the shore. Cognate with Kēlen ŋām ‘shoulder’.
ŋamaŋama [A] shoulder to shoulder, next to one another.
ŋanako [ADV] by means of the back, on the back. Replaces ŋāka=ho.
ŋanamo [ADV] by means of the shoulder, on the shoulder. Replaces ŋāma=ho.
ŋanda [NIN.bp] wing. Cognate with Kēlen ŋānt ‘wing’.
ŋari [PN] extended form of ŋā second person singular.
ŋē [PN] animate singular relative clause common argument.
ŋeda [PN] someone, anyone, who.
=ŋi [PM] move. Motion particle for motion in place, or internal motion (moving one’s limbs, etc.). Used to mark identity of an animate noun.
ŋi [PN] first plus second person dual, first person dual inclusive.
ŋiri [QUANT] more than one or two, plural marker, enough. Cognate with Kēlen ŋīr ‘enough’.
ŋiye [PN] extended form of ŋi first plus second person dual, first person dual inclusive.
ŋō [QUANT] many, much, more. Cognate with Kēlen ŋō ‘96’.
ŋūya [NIN.SG] sap from a type of tree, dull yellow in color.

O
ōrōna [NIN.SG] west, the direction in which the sun sets. Cognate with Kēlen őrr ‘west’.
ōru [NIN.BP] upper part of the leg, thigh. Cognate with Kēlen őrw ‘leg’.

P
=pa [P] alienable possession or association. Particle attaches to the end of the possessor noun phrase.
=pe [PM] not go. Motion particle for failure to move. Negates most of the other motion particles, at least in some contexts.
pērete [NIN.SG] knife, a cutting edge or blade. Cognate with Kēlen pēr ‘cut’.
pēsizi [A] last in a sequence, final
pēzi [A] far, far away. Cognate with Kēlen pēx ‘far’.
pīdi [NIN.SG] basket, container. Cognate with Kēlen pīh ‘gourd’.
pīri [NIN.BP] tooth or teeth; the abrupt edge of something. Cognate with Kēlen pīr ‘tooth’.
pōbomo [NIN.PL] a spear, a stick fashioned as a tool. Derived from pōmo.
pōmo [NIN.SG] a stick. Cognate with Kēlen pōm ‘stick’.

R
=ra [PM] go. Motion particle for motion along a path or in a single direction. Motion is away from the speaker or the deictic center of the clause.
ranarana [A] shaking, trembling, quivering, or similar uncontrolled movement.
rondo [Nin.sg] advice, instruction, a suggestion.
rūnu [Nin.bp] eye or eyes. Cognate with Kēlen rūn ‘visible’.
runurunu [ADV] forgetting, without thinking about the consequences, disregarding the consequences.
rusurusu [ADV] repeatedly.

S

=S [P] location, attained destination. Particle attaches to the end of a noun phrase. If attached to a time word, it means during that time.
sā [PN] third person rational animate singular.
sāka [Nin.sg] mountain, peak. Cognate with Kēlen sāk ‘volcano’.
sama [PN] extended form of sā third person animate singular pronoun.
sāra [Nin.bp] ear or ears. Cognate with Kēlen sār ‘ear’.
sāta [Nin.bp] body, torso, trunk of a tree; thick, vertical part of something. Cognate with Kēlen sātt ‘torso’.
sazaru [Nin.bp] voice. Derived from sāru.
=se [PM] stay. Motion particle non-motion, for staying put. Used to mark identity of an inanimate noun.
sēkuta [Nin.sg] a type of tree.
sēri [Nin.bp] navel; center of something. Cognate with Kēlen sērij ‘navel’.
sizini [Nin.pl] reed.
sōno [Nin.bp] head; top part of something. Cognate with Kēlen sōn ‘mind, brain’.
sōro [Nin.sg] words, speech. Cognate with Kēlen sōr ‘word’.
sōto [Nin.sg] place, location. Cognate with Kēlen sōt ‘place’.
sotosoto [PN] everywhere. Derived from sōto.
sozono [ADV] by means of the head or the top, on the head. Replaces sōno=ho.
suzuri [NIN.bp] blood. Cognate with Kēlen surj ‘bodily fluids’.

T
=ta [PM] down. Motion particle for downwards motion, towards the ground.
tā [QUANT] some, a few, a small amount.
tāka [NIN.bp] upper part of the arm between the shoulder joint and the elbow joint. Cognate with Kēlen tāk ‘arm’.
tākaka [A] strong, physically strong.
tanatana [ADV] quickly. Derived from tāna.
tāni [NIN.sg] a story or tale. Cognate with Kēlen tāen ‘tale’.
taratara [NAN] rain.
tāru [NIN.bp] face, forehead, front part of the head; surface of something. Cognate with Kēlen tāwr ‘chin, jaw’.
tāta [NIN.sg] a command, an order. Cognate with Kēlen tāt ‘command’.
tenala [ADV] everytime, always.
tēne [QUANT] all, every, the whole.
tenenda [PN] everyone, everybody.
tenetene [PN] everything.
tēni [A] narrow, thin; of a person, skinny; of food, scant or scarce. Partially reduplicated: tedeni very narrow, thin. Cognate with Kēlen tēn ‘thin’.
-tepe [SUF] Suffix added to nouns or adjectives to produce an adjective meaning lacking that noun or quality.
tēru [A] thick, wide; of a person, fat; of food, plentiful. Partially reduplicated: tederu very thick, fat, plentiful. Cognate with Kēlen tēwr ‘fat’.

tēte [A] of objects, crude, badly made; of people, rude and anti-social; of food, barely edible. Partially reduplicated: tedete very crude, rude, inedible. Cognate with Kēlen tēt ‘old’.

tīdelono [Nin.sg] yesterday and non-firsthand.

tīdiko [ADV] afterwards and not first hand.

tīdiru [ADV] beforehand and not first hand


tīri [Nin.bp] lower part of the leg, shin, calf. Cognate with Kēlen tīrr ‘ankle’.

tītitle [Conj] long ago and not first hand.

=to [P] stop. Marks the cessation of motion. Particle attaches to motion particles only.

tondo [A] factual, actual, real

tōno [Nin.sg] a path, a way. Cognate with Kēlen tōn ‘road’.

tōro [Nin.sg] stop, a stop in the journey.

tōzi [A] at a proper pace in speed, leisurely; of activity, not fast and with an attention to detail. Partially reduplicated: todozi slow in a less positive sense. Cognate with Kēlen tōx ‘slow’.

tudutu [Nin.pl] learning, arts.

=tu [P] intention. Particle can attach to the end of a noun phrase or the end of a clause.

tūmu [A] heavy in weight. Cognate with Kēlen tūm ‘heavy’.

tūtu [Nin.sg] a lesson, the activity of showing how something is done.

tūvu [Nan] bird, a flying animal. Cognate with Kēlen tū ‘bird’.

U

ū! [Interj] hey!


uraŋiraŋi [Nin.pl] the middle of the air, surrounded by air.


ūsu [Nin.bp] tongue. Cognate with Kēlen ūs-n ‘tongue’.

usuzi [ADV] instantaneously.


V

=va [P] nominalizes a motion particle phrase. Attaches to a motion particle to form a participle-like phrase.
vekeve [A] lazy, non-working. Derived from vu-kegeve.

venala [ADV] never, at no time.
vene [QUANT] none, nothing.
venenda [PN] nobody, no one.
venesoto [PN] nowhere, anywhere.
venevene [PN] nothing.
=vi [PM] out. Motion particle for outwards motion, usually by light, sound, air, water, fire, or some sort of mass substance.
vubiri [A] unadorned, with something removed, bare. From vu-biviri.

Y

yā [PN] third or any person non-rational animate plural, used for imperatives, and to denote non-volitional motion in any person.
yāha [A] smooth to the touch, without texture or textural imperfections; of ground, level. Partially reduplicated: yalahā very smooth. Cognate with Kēlen lāhh ‘smooth’.
yalata [A] being in the process of dying; fading from sight or sound. This is a partially reduplicated form of the obsolete yata. Cognate with Kēlen lāt ‘murder’.
yama [PN] extended form of yā third person non-rational animate singular
yānu [A] long or wide, having a larger than expected horizontal dimension. Partially reduplicated: yalanu very long, stretched out, of limbs, opened, spread out. Cognate with Kēlen lāon ‘wide’.
yatayata [A] dead; finished and done and never to be mentioned again. This is a fully reduplicated form of the obsolete yata. Cognate with Kēlen lāt ‘murder’.
yeda [PN] extended form of ē, third person inanimate plural.
yezi [CONJ] against this, an exception, used with lada.
=yi [P] repeated motion, continued motion. Particle attaches to motion particles only.
yī [INTERJ] vocative particle, follows the noun being called.
yīmimi [NIN.SG] a feeling of being connected, love. Cognate with Kēlen jīm ‘root’.
yō [PN] there, that place.
yūtu [NIN.SG] a campfire or cooking fire; controlled fire. Cognate with Kēlen jūt ‘oven, baked’.

Z

=za [P] along. Particle conveys the idea of a path or area in which the motion is occurring. Particle attaches to the end of a noun phrase.
zā [PN] inanimate plural relative clause common argument.
zāli [NIN.SG] night, nighttime. Cognate with Kēlen ūel ‘night’.
zenizeni [ADV] expectantly, with expectation.
zēyi [NIN.SG] dusk. Cognate with Kēlen xēj ‘sleep’.
zīlono [NIN.SG] tomorrow.
zimiviva [NIN.PL] pipes, from zimi=vi=va.

zō [PN] inanimate singular relative clause common argument.

zō [QUANT] some, any, one; unknown argument in a question.
zoda [PN] something, anything, what.
zōto [PN] somewhere, anywhere, where.
zōtu [ADV] why? what reason?
zovala [PN] somewhen, ever, when.